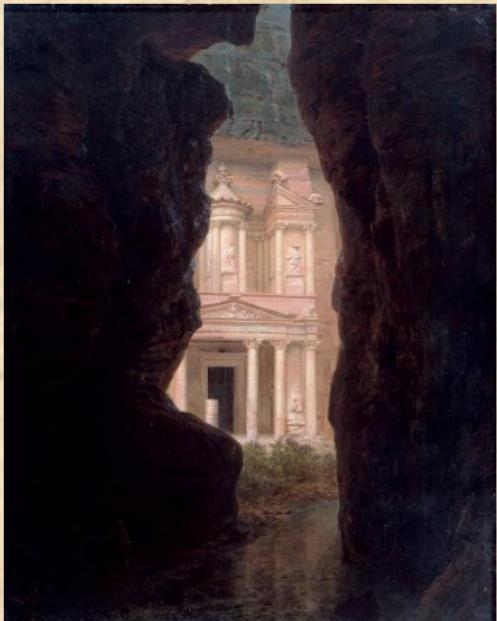


Essays on Civilization

The Treatise-Manifesto of
Civilizations in our time



R

The Rovero Estate

Essays on Civilization

Essays on Civilization

A Collection of Works regarding
The Nature of Civilization



The Rovero Estate

R The Rovero Estate

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**May the Souls of Civilizations
Awaken from their Slumber.**

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Introduction

"May the Souls of Civilizations awaken from their Slumber."

That, is the call that resounds a new era in our modern history in today's world in regards to the defining moment of our new political era. This era is unique, one not dominated by the Idealism of Ideology itself; today, the new basis is centered around the Identity of the Civilization that we all humans belong to. We are entering into an Age of Civilizations in this new world after the Cold War: here, the concept of Civilization begins to take center stage in our new political process: we no longer talk about Liberalism that dominates the world; today, we talk about Westernism that dominates the world. This, I believe, is the new politics of the times; the World of Civilizations are rising again, and the vague

but definable concept of a Civilization takes a new turn in the field of Politics – putting the concept of Civilization back into a new perspective and a new light.

The Civilization is the king of all Humanity; it is the supreme absolute of all human existence.

In this book, I aim to discuss my own Theory and Perspective of Civilization, as had been done by a few: the one who started the process of knowing Civilization and its concept started with Feliks Koneczny in his book '*On the Plurality of Civilizations*', where he laid the first foundations of the concept of Civilizational Theory, exploring the concept of Civilization itself and its characteristics, and using the concept to not just view reality, but also to view history itself. Then came Samuel P. Huntington who reignited the study and theory of the existence of the Civilization who surprisingly enough,

expanded upon this framework. He highlights his idea of the Clash of Civilizations (also the book of the same name that he made) as a defining feature of global politics, where he stated that the clash between civilizations would shape the future geopolitical landscape, emphasizing the importance of understanding and navigating the dynamics between different cultural identities in the post-Cold War era. Afterwards, building upon the influence of Huntington and indirectly enough, Koneczny (whom I appropriately call 'The Father of Civilization (Studies)', Zhang Weiwei, the proponent of the concept of a so-called Civilization-State in his book *'The China Wave'*, where a Civilization-State is defined as an entity-polity where a Civilization has a long history, distinct cultural identity, and a unique civilizational ethos, thus making it unique in essence, this, he defines, constitute the formation of a

Civilization in its whole essence; and this uniqueness became the foundation of a new understanding of global politics, as civilizations awaken from their slumber and reclaim their significance in shaping the world order, heralding an era where cultural identity and civilizational ethos redefine the political landscape. Then came last in the field of theory and philosophy of Politics and Civilization is Alexander Dugin where he took the Heideggerian Concept of Dasein and used it to interpret his model of Civilization as based on the Beingness of a Civilization in its essence, and used it as a basis for his political ideology and theory of the Fourth Political Theory (also the book bearing its namesake too).

And now, in my book, I wish to contribute to the discussion of civilization and politics by means of my own idea of a Theory of Civilization in my own perspective: Civilization as Entities of

Experimentation in Existence, thus they are the total sum-aggregates of all human experiences in existence that form worldviews to further experience the world. This concept of mine, I aim, to contribute to the new discussion on the role of Civilization in politics.

This book is a collection of essays about my concept and perspective on Civilization. Composed of six essays made over time, the first three are the exploration of my own philosophical foundations of Civilization, while the latter three delve into its supplementaries to my theory that further expresses concepts to my new worldviews regarding my own conception of Civilization.

"An Assertion of the New Egypt" is the primary and the eternal basis (a foundational text) of my thought; there, you will find its main concepts and the name of

my thought – Entitarianism or Entity of Civilizations. It also reviews the Neo-Pharaonic phenomenon in Egypt and then reviews the phenomena in my perspective; then, a formulation on what Egypt should do in the future in my perspective.

"The Eternal Maxim" delves into the tenet and believes that All Societies originate as New Societies, and that likewise, All Civilizations originated as New Civilizations. Here lies the concept of the Civilization-Society Distinction, which would be important in my theory (and a quite controversial part at that).

"Religion and Civilization" defines the tenet of Religion and examines its influence on Civilization, defining why it is indeed, important in a Civilization's identity.

"Sunrise and Sunset" unravels the doctrine of the Void of Existential Fulfillment, where the sense of emptiness and repetition experienced by humanity in

the modern era, where the pursuit of meaning and novelty in existence feels increasingly elusive. Thus, the passage reflects on humanity's journey from the dawn of civilization, driven by curiosity about existence, to a modern era plagued by a sense of existential emptiness and repetition. Here I sound the call a new Renaissance across all Civilizations, a revival of exploration into metaphysical existence, to lift humanity from its soulless state towards a new era of consciousness and meaning.

"A Treatise on the Nature of the Woman in its Civilization" rejects and debunks all thoughts on gender, whether pro-women or pro-men or pro-LGBTQIA+ and their many perspectives; since it is so insanely broad, as the title outrightly says, it only focuses on the role of Woman in a Civilization itself.

And lastly, "Beyond the End of History: Towards a New One" focuses on the concept of the Age of Civilizations and the State of Civilization.

And all of this essays to also have concepts from my previous book, *'The Basic Philosophy of Joshua Rovero'*, where they will be integrated in to my concepts of civilization and thoughts on it; it's contents, like this book, are an invitation to a new idea and a new philosophical worldview: the only difference being, this book *'Essays on Civilization'* is a Political Philosophical book; the *'Basic Philosophy'*, on the other hand, is focused on General Philosophy, Ethics and Metaphysics containing my own unique ideas to view the world.

Also, one small peculiar note:

Actually, the Essays of "Sunrise and Sunset", "Religion and Civilization", and "A Treatise on the Nature of the Woman in its Civilization" (originally titled "A Treatise on

the Nature of the Woman") are published before in the MSU [Mindanao State University] GenSan Journal of History quintessentially named Ang Laong Laan, where I once wrote these treatises before I conceived this book. Each of them is loose and not connected, yes; but they are now a part of my own political thought in the end in the creation of this book.

These five essays are the foundation of my own theory and view of the concept of Civilization; it is too, my manifesto of ideas that will one day, shape the new viewpoint of the world. These essays and this book, for so much of my time and effort dedicated into its thought-creation, is a blessing to the world; a blessing in the form of knowing, a blessing in the form of shaping perspectives, and a blessing in the form of igniting discourse. They are not just mere words on paper; they are the seeds of

a new understanding, sown in the fertile soil of intellectual curiosity, waiting to blossom into a garden of enlightenment for all who dare to delve into the depths of civilization and its profound implications on our world. The time of Civilizational Thought begins a new dawn for a new interpretation of what will come tomorrow in the world.

Forward, reader.

The time of Civilizations is at hand!

Joshua Kyle T. Rovero
April 23rd 2024

An Assertion of and to the New Egypt

One

An Analysis of the Phenomena

The 2020's were a tumultuous time for humankind, where the constants of time triggered an era of the re-examination of the existences of mankind and its Civilizations that exist in the modern world. Such a seismic period in which historians have not yet labelled this... chaotic period had been so rapid that new patterns of politics, religion, economics, histories and philosophies are beginning their new emergence despite the Void of Existential Fulfillment (or, in abbreviate terms, VoEF) where there was

practically no seismic emergence of ideation that is major in nature at all. It should be a time of major change, of emergence of ideations, in this new era of technology; but all we can see today is humanity and its sapient mind trying to grasp technology at its whim, whether negative or positive.

But this is not a prelude to an explanation to our current age, no: this is not what I myself have aimed for in writing this text as I sit here contemplating the effect of technology in a civilization.

And no, we do not use Huntington in the explanation of the principles of civilization; in this text, we use my conception of the principles of civilization and its nature, one instead based on the concept of a Monolithic concept of Civilization (where the basis of civilization is based on their common identity, i.e. Islamic Civilization, Western Civilization); instead, we use the concept of a non-

Monolithic concept of Civilization where the basis of civilization is based on the concept of its existential identity; Civilizations that are and have its own identities separate from each other and cannot be generalized in any way possible. This will be the framework to use to discuss the nature of Civilization, and then, to discuss something else that I have noticed on that one single country up in North Africa that catcher my eyes - Egypt!

Now, for something that was quintessentially unique that I have noticed about Egypt in this decade.

It is within the power of a Civilization to rise and fall, to live and die, to alter or preserve, to stay put or go up, and to be its own entity as it demands to be; this is the eternal Dasein of a Civilization faced with the Totality of existence, for a Civilization is subjected to the rule of 'experience in existence' - what we

experience is a form of existence, and from that experience, comes the question: "what now? What to do?" That, is its natural nature of a Civilization, for it is existentially organic - thus it is natural for a Civilization to act that way. It has the power and eternal right to revive, whether small or large; to return or renew, or even start again with a new one, a new worldview, a new framework for the experience of existence.

That is the way Civilizations play, and there is no way we can't deny it eternally and at all by any means necessary.

So, how does modern Egypt play under the roof of this characteristic?

The answer: *Identity-formation and its crisis*. That is what Egypt is facing today, and it might move to a New Society, a New Civilization once it reasserts its new identity based on the heritage of the Civilizations of old.

And that is exactly what was happening in Egypt today.

In the year 2021, and on the month and day of April 3rd, while the world was starting to feel the coming of a new period in history called the Coronavirus Period, Egypt decided to hold a parade in response to transfer the Sarcophagi from the Egyptian Museum in Tahrir Square to the National Museum of Egyptian Civilization in Giza because of the number of Archaeological discoveries during that period, and because of the number of archaeological discoveries (and no more room to keep and preserve the new artifacts), they have to transfer them to a new museum, which in this case, the one aforementioned. Thus, the grand parade called "The Pharaoh's Golden Parade" of moving the 22 Pharaonic mummies aimed just that.

At the parade, the procession featured specially designed vehicles carrying mummies designed in the artstyle of Ancient Egypt containing 18 kings and 4 queens from ancient Egypt, including renowned figures like Ramses II and Queen Hatshepsut. The parade was lauded by the current president of Egypt (at this time of writing, mind you) Abdel Fattah el-Sisi, who said on Twitter:

"With pride and honor, I look forward to receiving the kings and queens of Egypt after their journey from the Egyptian Museum in Tahrir to their new resting place the National Museum of Egyptian Civilization (NMEC). This majestic scene is a new proof of the greatness of this people, the guardian of this unique civilization that is deeply rooted in history. I invite all the men and women of Egypt and the whole world to follow this unparalleled event, inspired by the spirit of the great ancestors, who preserved the nation and created a

civilization all humankind has taken pride in, to continue our path of construction and humanity,” President El-Sisi tweeted on the day of the parade itself¹.

This parade, a lavish but a symbolically powerful one, began the period of a resurgence of the issue of Identity-formation of the Modern Egyptian Civilization. It is symbolic not just because the Egyptians want to show their unique history to the world, no; it is symbolic in that it was the vantage point for the resurgence of an old ideology in a new form but discreet: Pharaonism.

Egypt wants to be Egyptian; it does not want to acculturate itself to the Monolithicism of the Arabian Civilization, it wants to assert its own identity, its own existence and its own experience,

¹ (Presidency of the Arab Republic of Egypt, 2021)

independent of anyone's Dasein and its Totality in the world.

However, it does not stop there. In 2022, Hector Fahmy who faced backlash over his translation of the French classic "L'Etranger" into the Egyptian vernacular. Fahmy faced significant backlash, including ridicule and accusations of undermining Arab unity, due to his translation choice. However, he staunchly defended his right to translate into the Egyptian language. This incident highlights the ongoing debate over Egyptian identity and the role of language in shaping cultural expression. This phenomena also reflects broader tensions regarding cultural heritage and national identity in Egypt, particularly in light of recent efforts by the state to promote ancient Egyptian culture as a unifying force².

² (Abdelhadi, 2022.)

And back forward to the year 2023, an acclaimed Egyptian soprano, Amira Selim published and released her latest music video, "Merut Ek" ("Your Love"), which is an ancient Egyptian love song. Selim improvised the song on a Prelude by JS Bach, with the sound mixed and edited by Mafdy Thabet and accompanied by harpist Mona Wassef. The lyrics are from the Chester Beatty Papyrus, reviewed by Egyptologist Yasmin El Shazly, and English and Arabic subtitles were added to aid understanding. The video was shot in France and directed by Hisham Abdel Khalek. Selim shared the song as a holiday gift to her fans and released it on various music platforms. Born in Cairo to artistic parents, Selim graduated from the Cairo Conservatory and gained recognition for her performances in international operas and Disney films. She gained fame after her performance during the Pharaohs' Golden

Parade in Egypt, which too, she sang another ancient Egyptian poem called "A Reverence for Isis"³. We do not know how the people reacted to the song itself, but we can assure that there is no negative reaction or a positive reaction to the song itself so far as noted.

Now for some, this might not be a big deal, for its just a human person singing a modern song using the Ancient Egyptian language (not Coptic, its modern form, but literally Ancient Egyptian), but you have to remember that this was after the Pharaonic Golden Parade; it was a response to it and triggered a wave of revival of an old and long-lost culture.

In the same year, Kmt Boutique, a printing service shop in Egypt, launched a campaign promoting Egyptian identity through t-shirts featuring ancient Egyptian

³ (Omar, 2023)

figures and hieroglyphs, with some shirts bearing the slogan "Egyptians not Arabs." This sparked a debate between supporters of Egyptian nationalism and critics, including pan-Arab Nationalists and Islamists, who accused the campaign of dividing Arabs and rejecting Islam⁴.

Critics argue that the campaign undermines Arab unity, rejects Islam, and promotes division. They question the use of Arabic by the campaign organizers and accuse them of excluding other civilizations while weakening Islamic identity. The supporters, however, defended the campaign, asserting that Egyptian nationalism transcends religious or ideological affiliations. They argued that language alone doesn't define identity and emphasized Egypt's distinct historical and genetic heritage. They highlight Egypt's rich

⁴ (Memri TV, 2023)

history predating Arab civilization and refute claims of extremism, emphasizing the importance of correcting historical inaccuracies. And there are some that criticize both sides for extremism, while others emphasize the importance of moderation and historical accuracy in the discussion of Egyptian identity.

And in the year 2024, nothing significant related to Egyptian identity had happened; the recent events had left the Egyptians question their identity and existence by ways of experiencing existence itself - these, are experiences, and they do exist: and it left them questioning. However, the state is gradually moving and embracing the aesthetic of the old Ancient Egyptian civilization into the modern world.

Now what do we get from this assumptions, from these events that happened in recent years in Egypt? It seems pretty clear that there is something going on

in the nation, but this isn't just a normal phenomenon that just relates to just the show and display of their unique history – these things are not just a show of force, or a support of their government, or a reinvigoration of their country: it is also the construction of a new identity based on an old one, this time reviving the idea of Pharaonism for the Modern Era, where the Egyptians felt more like being Egyptian and not felt to be Arab. This phenomena, I believe was more than a response to being perceived as a "lesser Arab": they wanted their own Civilizational sovereignty, their own identity, their own existence, with or without them; the restoration of the old to make way for the new is now a show of identity, a show of a new civilization and a new society – a show of a New Egypt in a new world, a new era. The creation of a new Egyptian identity by el-Sisi is inevitable, for when the moment of resurgence and the

reassessment of their existence for their Civilization came, then there goes the need – as one of its outcomes – to create a new one that fits the Egyptian people and its civilization as a whole. It might be also a result of its desire to become its own Civilization-State and not be a part of anyone's Civilization-State, like what China is doing right now in its inevitable path, according to Zhang Weiwei in his book 'The China Wave: the rise of a Civilization-State'.

Is this what was happening in Egypt today? I think yes.

Remember that a civilization can alter or preserve, so this was an organically natural response by a civilization towards its own identity; this, as we speak today, is a form of preservation based on its heritage of the old. This isn't just some form of Strongman politics as the west claims; the American Civilization claims it did this

lavish parades and all extravagances because it wants to cover up its human rights record and the failings of Egypt as a country.

If the Americans and their civilizational hegemony (as well as the Arabs, let us recall; Egypt reasserting its own identity as different from the Arabian Civilization sure emits some ruffles between them) believe in this narrative, I do not believe in their assumption of this seemingly rational narrative.

If Egypt wants to hold a parade to conceal its human rights record by way of lavishness, then why did the West and the Americans fail to notice such phenomena of holding a parade just to conceal and to show to the world that they are holding this parade to show the glory of the dictatorship and not the glory of that the perceived reinvigorated glory of Egypt as its own Civilization-State? Perhaps, it was biased;

and indeed so, it was biased. They did not take the fact that the parade was just a lavish ceremony to transport artifacts to a more sustainable museum to display and preserve them, and not a parade that emanates the attitude of "showing-off" to the rest of the world their might and prestige.

I thus find it hard to believe that they are holding programs of identity just to display their political might as believed by the West itself.

And so, we reassess this again: so how did they come to such a conclusion that this programs of identity are just methods of covering up there their failings as a nation? For starters, other than the reason above (which to me is a minor thing), there is a Clash of Civilizations that proceeded to collide with Western (Huntingtonian)/American ideals with Egyptian ones. It is not just a clash of politics, but a clash of identity: a world

under the single hegemony of all Civilizations by a single Civilization will always lead to a clash with each other, and Egypt wants to resist this cultural-civilization hegemony by means of reinvigoration to assert its own existence on all the Six Pillars of Civilization. Thus, Egypt has two enemies to the revival of its own identity: one is the American Civilization, and another, the Arabian Civilization.

Now, unlike the Huntingtonian assumption where Commonalism-Monolithicism prevails in the Clash of Civilizations (meaning a Civilization is characterized by its commonalities and commonness; a common identity makes for the creation of a civilization - i.e. Islamic Civilization, Western Civilization, et cetera), here we expound that Exceptionalism-Rigidism prevails in this new mode of the Clash of Civilizations. The attempted hegemonic exceptionalism of American

and Arabian ideals to Egypt had been averted by way of reconstituting old identities in the modern world into a new modern civilization, a new modern Egypt, especially if and should this path continues to go forward, whether slow or accelerated. Such is the current state of Egypt today; a Neo-Pharaonic identity has risen in Egypt, instigated and initiated by the people and the state - a New Civilization for a new time.

Thus, the need for a new theory of Civilization is demanded, which will be explained further in the next part.

Two

An 'Entity of Civilizations' (Entitarianism): A New Theory of Civilizations

Why do we call my theory 'Entitarianism'? Simply because our definition of a Civilization is this: "*A Civilization is an Organic Entity [that is, it is viewed as a living, interconnected whole, formed by the collective experiences of its entities and actors – that is, people] that is an aggregate of all human experiences in existence coalesced as one single identity common to the experience of a people in the world*". We can further define this too as:

“The total aggregate of all Dasein centered on a common characteristic of identity to experience and characterize the world”.

Thus, we have a concrete definition of the world ‘Civilization’.

In a Civilization, there are two types of views regarding the concept of a ‘Civilization’:

One is the **Commonalist Civilization/Commonalist View of Civilization**. This view states that Civilizations revolve around common identities. This concept is prominent in the thesis of civilizations proposed by Samuel Huntington to describe his concept of the Clash of Civilizations, where common civilizations that share the same worldviews clash each other who do not have the same worldviews. (I.e. we don't see 'Saudi Arabia vs. United States [as separate entities]', but 'Islamic Civilization vs. Western Civilization')

And two is the **Exceptionalist Civilization/Exceptionalist View of Civilization**. This view states that Civilizations have their own identities separate from each other and cannot be generalized by way of commonness in any way possible; each civilization and its circumstances in the experience of existence is unique, even those in Civilizations that have shared characteristics. (i.e. 'Saudi Arabia vs. United States; Saudi Arabian Civilization vs. United States' Civilization; Armenia vs. Azerbaijan; Armenian Civilization vs. Azerbaijani Civilization).

Now, our position on this is the Exceptionalist View of Civilization, for we view that every Civilization is inherently unique, thus forming Civilization-States, like China.

For a Civilization to be a Civilization, it must have to be aware of the Totality around itself and beyond. What is

Totality? **Totality** is the comprehensive notion that encompasses all of reality, including the tangible and intangible aspects of existence, constituting a greater whole that includes the Three Spheres of Existence (Immaterial, Material, and Hypermaterial), ultimately representing the perfect form of interconnectedness and existential unity and the absolute governing principle of all that is real. A Civilization being aware of its own Totality is the opening gateway to a common feature of all Civilizations: *experience by way of existence*, and from experience, ideation: that is, the construction of identity, ideology, and worldview, all in one, to form a Civilization in the world.

To be constituted a Civilization, one shall have these two things: as mentioned beforehand, the **Three Spheres of Existence** and the **Six Pillars of Civilization**.

The Three Spheres of Existence is what constitutes all Totality; it is what it is composed that make up Totality. The Three Spheres are the Immortal, Material, and Hypermaterial, which shall be explained.

The **Immortal** is the *Abstract-Unseen Realm*; anything not physical by its nature is a part of this sphere that make up reality. Its embodiment is Religion since it represents the essence of Immortalist Worldview, that is, Religion perceives the Abstract-Unseen for being the agent of knowing what is unseen, but is utilized by Humans. The notion of 'Love', 'Justice' belong to the Immortal because they are abstract and therefore, not tangible; they exist, but we do not see them and use them to attribute our actions in the world.

The **Material** is the *Physical-Seen Realm*; what we call 'Reality' is this. It is anything that exists and is tangible, can be held, can be felt; they exist, not just as

objects themselves in the world, but because their presence is there – it is Physical and it exists, both at itself and to the world. The notion of ‘Book’, ‘Paper’, and ‘Tree’ belongs to the Material for this reason.

And lastly, the **Hypermaterial** which is the *Twofold, Unseen-Seen, or Unknown-Undefined Realm*; if an object has two attributes, the Immaterial or the Material and has both dualisms, then it is Hypermaterial; and if an object exists but cannot be defined (thus, questioned) by both the Immaterial and Material worlds, that too, is Hypermaterial. An example of the Hypermaterial is the concept of ‘Time’, which straddles both the realms of the Immaterial and the Material: it exists as a concept (Immaterial) but manifests physically through its effects on events and objects (Material). Its nature as an abstract concept intertwined with tangible effects

makes it a quintessential example of the Hypermaterial sphere.

Even today Philosophers question the notion of Time, whether it exists or not. If Material belongs to the domain of Science, the Hypermaterial belongs to the realm of Philosophy as its vehicle for the experience in existence regarding the Hypermaterial sphere.

To create its own identity, it must have the capability to experience the three. If not, then that is not a Civilization, and there is no identity.

Next is the Six Pillars of Civilization. What is the Six Pillars of Civilization? These constitute the pillars of identity and society that a Civilization has. Without these six, there will be no civilization, and just as with the Three Spheres of Existence, no one can exist without them; *it is impossible to exist without these two!*

The Six Pillars are (and they are all self-explanatory to the point they have *fields of study dedicated to them*):

Religion [Religious Studies; Theology]

Politics and Economics [Political Science, Political Theory; Economics, Numismatics]

Philosophy [Philosophy and Metaphysics]

Language [Linguistics; Number Theory]

History [History; Futuristics, Collapsology]

Culture [Sociology; Ethnology; Anthropology]

Without the Six Pillars, again, there will be no identity, or more accurately – a framework for the ideation and creation of identity, thus there will be no Civilization.

And note that we did not include Science here in this one. Why?

It's because Science is a *universal attribute* across all Humankind *because it's a vehicle for the experience of Mankind in the Material*, and actually is a sign of Sapience. Science is knowledge manifest in humanity; it is an *experimental* part of Humankind, not *experiential*; to know the world around us, we must experiment and observe the world; thus experimentation is experience, and thus is subject to it. You can't build a house without knowing the right materials; and to know the right materials, experiment with objects around the environment to find the right materials to build a house. Is wood better than concrete to build a house? Answer that yourself by experimenting and knowing that material.

Since Science is a universal attribute to Mankind, so is a universal feature across all Civilizations too.

Now, how do Civilizations form? Well, there are three types of formations commonly seen across all patterns of every single existing civilization by Humankind at will. These three types are:

Inner, Internal Formation:

Civilizations formed by way of internal causes, internal emergence, and internal change. In short, this refers to civilizations that primarily develop due to internal factors, such as cultural, social, economic, or political dynamics within a society. These civilizations evolve through processes like technological advancements, cultural innovations, shifts in governance structures, or changes in societal values. The growth and transformation of such civilizations are largely driven by endogenous forces originating from within the society itself.

Outer, External Formation:

Civilizations formed by outer factors, outer splits, outer schisms. These are civilizations formed

through outer factors are shaped predominantly by external influences, such as interactions with neighboring societies, invasions, colonization, trade relations, or environmental factors. External formations occur when outside forces play a significant role in the development, expansion, or decline of a civilization. These civilizations may experience shifts in their cultural, political, or economic landscapes due to interactions with other civilizations or environmental conditions beyond their immediate control.

Bifoldal Formation: *Civilizations formed by having the essence of the Inner and Outer (Internal or External) Formations.* Bifoldal formations represent a synthesis of both inner and outer influences in the formation of a civilization. In these cases, civilizations emerge and evolve through a complex interplay of internal dynamics and external interactions. They may experience periods

of internal growth and innovation as well as phases of adaptation or transformation in response to external pressures or influences. Bifoldal formations acknowledge the interconnectedness of internal and external factors in shaping the trajectory of civilizations over time. This dual nature allows for a more nuanced understanding of how civilizations develop and evolve in response to both internal and external stimuli.

And after a Civilization is formed, it can form **Two Essences** regardless of what entities may form in each of the Six Pillars resulting from the experientation of existence within the Three Sphere in its Totality. These are the two core essences of Civilization:

Individualist Civilization:

Civilization that bases itself on the lines of Individual Dasein. This type of Civilization is characterized by its emphasis on the

autonomy and agency of the individual within the societal and civilizational framework. In this type of civilization, the will and pursuits of the individual are highly valued and often prioritized over collective interests.

Collectivist Civilization:

Civilization that bases itself on the lines of Collective Dasein. These kinds of Civilizations places greater emphasis on the collective well-being and cohesion of the community or society as a whole. In these civilizations, the needs, values, and goals of the collective group often take precedence over individual desires or ambitions.

But what happens if there is a Civilization that has the essences of both? Then the Civilization achieves something called **Socioprophagy**, the ‘eating of society’, where a civilization can be both, or is unique and something more than both, or just plain unknown or undefined. The

Sentinelese of Sentinel Island in the Bay of Bengal, since we do not know the true and full scope of their civilization yet (because they are an uncontacted [tribal] civilization), they entered Socioprophagy in which we don't really truly know their full essence in its all Totality.

And thus, once it defines its own essence, a Civilization is formed and created, defined and willed.

Now, to conclude, we have a question: *is Egypt heading towards the creation of a New Civilization in Entitarianist eyes?*

Egypt's recent cultural and identity shifts, suggest a trajectory towards the creation of a New Civilization, which in Entitarianist eyes, states that indeed, Egypt is heading towards the path of creating a New Civilization. Let us remember that Entitarianism posits that civilizations are organic entities formed by the collective

experiences and identities of their people, distinct from each other and resistant to homogenization. And as per the analysis of Egypt's recent events and cultural movements, it becomes evident that the nation is undergoing a profound process of identity reclamation and assertion, which aligns with the principles of Entitarianism. Entitarianism emphasizes the uniqueness and autonomy of civilizations, rejecting the idea of a monolithic, homogenized view of civilization. As I have noted earlier, Egypt's resistance to assimilation into a monolithic Arabian civilization is highlighted, demonstrating a desire to assert its distinct identity separate from broader regional affiliations. This insistence on preserving its own cultural heritage and identity suggests a departure from a monolithic view of civilization and towards the creation of a new, independent civilization rooted in Egypt's rich historical and cultural legacy.

Entitarianism then emphasizes the importance of identity formation and crisis within civilizations. I previously discussed Egypt's struggle with identity formation, particularly in response to external pressures and cultural hegemony from both Western and Arabian civilizations. The resurgence of Pharaonism and the promotion of ancient Egyptian culture represent a conscious effort by Egypt to redefine its identity based on its historical roots, asserting its own existence and experience independent of external influences. This process of identity reformation, characterized by a reevaluation of historical narratives and cultural expressions, aligns with the principles of Entitarianism and suggests the emergence of a new, revitalized civilization.

And thus, at last, Entitarianism acknowledges the dynamic nature of civilizations, emphasizing their ability to rise and fall, alter or preserve, and adapt to

changing circumstances. Egypt's recent cultural initiatives, such as the Pharaoh's Golden Parade and the promotion of ancient Egyptian language and symbolism, reflect a conscious effort to revive and preserve its cultural heritage in response to contemporary challenges and opportunities. This proactive approach to cultural preservation and revitalization suggests a forward-thinking mindset aimed at shaping the trajectory of Egypt's civilization in the modern world.

We therefore conclude that Modern Egypt's recent cultural and identity shifts, as interpreted through the lens of Entitarianism, indicate a clear movement towards the creation of a New Civilization. By asserting its distinct identity, resisting cultural homogenization, and actively reclaiming its historical heritage, Egypt is laying the foundation for a new, independent civilization rooted in its rich

cultural legacy. Entitiarianism provides a framework for understanding and analyzing these developments, emphasizing the organic nature of civilizations and their inherent capacity for renewal and adaptation in response to changing circumstances.

So ends the full assertion and analysis to an Egypt that is approaching itself to becoming new in its essence, and there is no denial that with the recent events thereof, the process was not just beginning, but also a sign of a slow but careful transition of Modern Egypt in a new light.

So, after the analysis by way of using Entitiarianist theory, the question remains: *what do we do now?*

Three Ideative Assessment

Now, what should be done with this? What should be the recommendation with this conclusion?

The answer: it is time to accelerate the process of making a New Egyptian Society based upon the heritage of the old with the experiences of the new. We begin with politics - a manifestation of civilization that deals with the management of power in society. It is clear that Egypt is a state ordained towards collectivity, but instead relegated to democratic types, it is relegated towards the authoritarian type of political

rule; it is, by nature, adheres to authoritarian collective politics in the modern Egypt.

So therefore, Egypt shall stick upon the model of authoritarianism, but instead of adhering to authoritarian principles, it shall make modifications that suit the Egyptian society at large. This is done by granting the President to wield immense power, but also governed by a Council of Experts coming from all sections of Egyptian society with the ability to contribute merit along with the approval of the people. Then, Egypt shall adopt centralized rule, with powers concentrated to the capital, but also with the local government having economic autonomy to facilitate the proper distribution of wealth and resources to the masses, all under a new Ministry (the Ministry of Local Economics) that will facilitate proper economic allocation. Then, Egypt shall transition to a hierarchical but flexible and adaptable

structure so that the country has a flexible government that responds to crises over time.

The Council of Experts and the President are the only institutions that are elected democratically, but we do not follow the Western Model of democracy; instead, they are a Meritocratic Democracy, a system where political power is distributed based on individual merit and achievement rather than solely on wealth or social status.

This system is an imitation of Pharaonic rule of Ancient Egypt - a far cry to the actual system of Ancient Egyptian Civilization - but more suitable today to the modern era of our times.

Then, to Culture and Language. There shall be programs and plans to eliminate Arabic and Western influences from the country from every section of society; there shall be language revitalization programs and laws prioritizing Egyptian

local languages, as well as a law promoting the revival and the resurrection of the Ancient Egyptian language. We also want Egypt to overthrow Western and Arab art and architecture, and adopt local Egyptian architecture and revive Ancient Egyptian architecture in the modern era: an Egyptian Revival of architecture is what we want for the New Egypt to bolster and renew Egyptian Culture! We also want a new Egyptian Renaissance, where we aim to revive and renew the interest of the masses and the intellectuals about Ancient Egypt; in the Egyptian Renaissance, we shall prioritize local Egyptian musicians, artists, philosophers, poets, and all other contributors to the new civilization to bring forward our own intellectuals and spearhead the creation of a new civilization born from the smoldering ashes of cultural and civilizational hegemonialism. It's time for a new cultural renaissance suitable for the

New Egypt, greater in scope, greater in will and splendor for the new civilization!

Forward to Economics, they should adopt a centrally planned economy as the basis for the creation of the New State. They should adhere to Dirigist policies, where the state should take center of the Economy and its policies; State Welfarism for the masses is the new future. But here, the state must put the hands on economic experts colluding with economic sectors of society, such as farmers, steel manufacturers, and other economic sectors - thus a new form of Meritocratic Dirigisme for the New and Efficient Egypt.

And to Religion, the New Egypt shall be a secular state that guarantees the harmony of all religions, including the Christians and Muslims, who had been distraught and in conflict for many years. Religious harmony is necessary in the New Egypt, for the Christians and Muslims have

become acculturated and gathered within the Modern Egyptian identity, and thus, permanently inevitable in the identity-formation on what is now Modern Egypt. However, it should be known that in the Modern Egypt too there will be a revitalization of old religions, such as Ancient Egyptian Polytheism (also known as Kemetism) and Ancient Egyptian Monotheism (also known as Atenism) as a result of reclaiming lost uniqueness, lost heritage; it is too, also inevitable since the moment we wish to recover our lost identity in the modern world from a bygone evolution in the civilization, chances are there will be revitalization movements inevitable to appear and come forward.

The question: why? In Civilizations that decreed themselves to be the restorative versions of previous civilizations, *chances* are revitalization will happen; either preservation or preservation-modification

or just modification will happen, for the nature of *Civilizations* is to evolve and adapt, sometimes echoing the past while forging new paths forward. This is their nature, and it is up to the conditions of the Civilization and its Existence to alter or preserve and to change or modify. That is their nature, and in the construction of a New Egypt, this too, will happen – hence the reason on the last sentence about revitalization of old religions.

And lastly, to Philosophy and History. In the New Egypt, we shall focus on Egyptian history and an Egypt-centric view of history; and to our Philosophy, we shall adopt Ancient Egyptian philosophy as our worldview, but revised in the modern era to take account new human developments over the years, especially the in the advent of technology.

These recommendations shall be the foundation of the New Egypt; although these are basic, they will provide a stepping stone for a new renaissance in a new Egypt, separate from the Western/American-influenced Egypt and the Arab-influenced Egypt. There shall be a new day and a new dawn for the Egyptian people and the civilization of today: we Egyptians are Egyptians, not Arabs - and the prestige our own past is the shining glory of our uniqueness!

The Eternal Maxim

One

An Introduction to the Maxim (and other Maxims)

The Eternal Maxim: *"All Societies are New Societies; or in other words, All Civilizations are New Civilizations".*

Of countless societies that have emerged and formed in the thousand millennia that have passed since the dawn of humankind as an organism, the idea of the concept of a Society, of a Civilization, has and had been a force for the evolution and the ascension to the columns of light and intellect as a part of the disclosure of the

world to Humankind. Countless ways of living, of advancements in any field, and the ascension of Humankind as a living intellectual being, aware of the world around him and armed with intelligence, have been created and formed through the Society and the Civilization in which every human lives in. Idealism had not been lost to the human cause of striving not for better living, but for – and as – an agent and mode for the experientiation of the world around him. Ideals are not mere abstractions; they serve as a living testaments of ethical imperatives of which is better to experience as a human being in the world that is completely manipulable and known by human beings. The Purpose of Man is to live a life worthy to experience the world and discover the things around him, to see, manipulate, and bring forward the unseen to us – agents, beings of the world, and in the world, with, or without them.

Civilization is organic in the sense that it is a purely Human concept for the experientiation of the world, a mechanism for the creation of ideal societies and civilizations to live in – all under the use of its own human power manifest as Dasein – so that we fulfill our main purpose as agents to reveal more about ourselves and the world around us; thus Society and Civilization is created.

Time and time again, Societies and their Civilizations have risen and fallen; they live and die like humans, but the only thing different from humans is that they have the potential to live longer than living organisms, and may even live much longer because of our marks of culture and Identity placed and discovered in the world. Man, indeed, is the master of our world, our reality, our universe.

All Societies that exist in the World are in fact, New Societies.

But Society is a part of Civilization; the Civilization is the greater whole of the Essence of Humankind, and Society is just a component of Civilization, thus another applicable maxim:

All Civilizations that exist in the World are in fact, New Civilizations.

The creation of a New Society, or a New Civilization, begins with a single step: that being World-Ideation, a term denoting a split from its mother civilization, mother culture, mother society, a mother group by way of individuation of ideas and a reaction against a new idea. If there is a split, then a New Society is born by way of Ideation-Separation; if there is no split, instead the civilization will adopt it and begin to reform the civilization into the new, thus Ideation-Reformation or Ideation-Renewalism. Experiential-Ideas are the key to the

creation of a New Civilization; whether the civilization will absorb it or not, it will always lead to a New Civilization, regardless of patterns that society will take in response to the birth of an idea, or a crisis indeed. Thus this is the idea, an unending Revolution for Existence, a true Revolution from the Center, the center being the Heart of Existence, the Heart of Identity, an existential emergence of the differences in Dasein manifest in all mankind, on which each will view their ideals on what an ideal society should be.

And from there, it goes into three ways a Civilization can come into being: One is *Internal Formation*, in which Civilizations are formed through internal changes; *External Formation*, in which Civilizations form through external changes; and *Bifoldal Formation*, in which Civilizations form by means of both.

Countless Civilizations have formed in this way regardless of the circumstances of existence in its history. Sumeria was a New Civilization; then splitting from Sumer was Assyria, which is also a New Civilization. Mankind – will and always will be – the Architects of the New Civilization, and will and shall have the capability to create New Civilizations and New Societies from the old.

Thus the reason why we believe that a Civilization is indeed, Organic; a living human polity of mankind.

Why living? Simply because Humans experience the world through the collective unconsciousness of Mankind; experience is existence, so therefore we need to experience to know and use the world to our liking, and use it to reveal more about our world. But with experience comes the emergence of an identity, and identity

serves as a framework for further experience in the world.

Thus, it is Organic, for it is experience in motion that creates identities.

Countless ideologies have failed to ascertain the true nature of Civilization; there is no Pure Civilization in their ideas, and it has never been tried and tested, for they underestimate the power of what a Civilization, what a Society can do. Fascism undermines the Civilization because they see value only in the State, which is just a component of Civilization that holds it together. Racialism (especially Hitlerian National Socialism; German Racialism) undermines the value of Civilization, for they disassociate the Civilization with Race itself; they view Race as central to the existence of the world, but never Civilization. Socialism undermines the Civilization because they believe that

Economics is Civilization; their economic systems are the whole life of Man, but not the other facets of society. Communism undermines the Civilization because they only value the Masses and their Mass Powers as the collective being, but never the aspects of Civilization that affect them. Liberalism undermines Civilization, for the emphasis on Liberty neglects the potential will, not actual will, of a person within the part of Society and Civilization. Conservatism undermines Civilization because of the fact they focus only on the aspect of tradition and culture, but never knew the potential of tradition and culture over the greater Society and Civilization.

Ideologies become aspects of their Civilization and Society, and they only affect the ideation of a view of what Society and Civilization will be, but never encompassing the Greater Whole of Society and Civilization.

We enter an age where the identity of a Civilization becomes the greater prominence rather than idealism as a root for the experientiation of the world. Laos infuses its form of Communism and absorbed it into its identity; Kaysone Phomvihane realized that to move towards Communism, one needs to synchronize with the Civilization of Laos. Rwanda infuses its form of Racism and absorbed into its own identity; Hassan Ngeze realized that to move towards Racism, one needs to synchronize with the Civilization of Hutu-era Rwanda. A Nation without a Civilization cannot move forward towards experience in existence; one cannot form an identity without a Civilization; without a Civilization, there will be no framework for the collective experientiation of the world, and thus, no avenue for the revelation of the true essence of humankind.

There can be no Assyria without a Civilization [Assyrian Civilization], and without a Civilization, there is no Identity [Assyrian Identity]. When there is no Identity, there is no Experience [Assyrian Experience], and without Experience, there can be no Existence [Assyrian Existence]. And if there is no Worldview, nothing will happen.

So does the Aboriginals, Basques, the Cucuteni-Trypilla, the Dogon, Elamites, the French under Robespierre, Goguryeo, Hmong, the Incans, the Jivaro, the Karakorum Government (or Karakorum-era Altai), Lumads, the Mughals under Akbar, Nan Madol, the Olmecs, Purepechans, the Qedarites, the Ribaktsa, the Soviets, Tibetans, Urartians, Venice, the Wadi Suq Culture, Xiongnu, the Yoruba, Zapatistas - and the many other Civilizations that had existed since the creation and beginning of Humankind.

All Humanity has a Civilization, a home to call his or hers. When there is identity, there is Civilization: so does when he or she exists, and is aware of the world, there is a Civilization.

And in the resurgent Age of Civilization, the law of Politics is all this: all focus of politics must focus on their capabilities and characteristic of Civilization on each and every one of them. Civilization and Society is the new Politics.

But to meet the new conditions, we shall expound this Maxim in its full glory, and that leads us to introduce new Maxims to support the primary maxim itself.

How?

By clarifying and defining the murkiest word in existence to define human polities: *Civilization* and *Society*.

Two

Civilization-Society Distinction and the other Maxims

In all human polities, there are always two components that are a part of human identity and existence: the *Civilization* and the *Society*.

Civilization is defined as: '*An aggregate of all human experiences in existence coalesced as one single identity common to the experience of a people in the world.*' (Aggregate of all Dasein centered on a common characteristic of identity to experience and characterize the world.)

Society is defined as: '*A manifestation of an existential and experiential identity within a civilization that became the basis of the people's characterization as 'themselves'!*' (Social Disclosure centered on parts of Dasein in relation to identity as an organ to experience the world.)

Let us define the two further for the purpose of clarity.

Civilization encompasses the collective experiences, values, beliefs, practices, and achievements of a group of people over time. It represents the shared identity and culture of a society, shaped by historical, geographical, social, and cultural factors. Civilization is not merely a static entity but a dynamic and evolving construct that reflects the ongoing interactions and exchanges among individuals within the society. It encompasses various aspects of human existence – literally the things that make us Human, such as the Six Pillars of

Civilization (Religion, Politics and Economics, Language, Culture, Philosophy and History). Civilization serves as an eternal framework-embodiment for understanding and navigating the world (the so-called '*experience in existence*'), providing a sense of belonging and shared purpose to its members. It is characterized by its ability to adapt and transform in response to internal and external pressures, contributing to the development and progress of humanity as a whole.

Society refers to the organized group of individuals who share common interests, values, norms, and institutions within a specific geographical or social context. It is the embodiment of human interaction and cooperation, where individuals come together to form social structures, relationships, and systems that govern their collective behavior and interactions. Society provides a framework

for individuals to fulfill their social, emotional, economic, and cultural needs, facilitating cooperation, collaboration, and mutual support among its members. It encompasses various Civilizational pillars such as the Six Pillars mentioned before (and will continue to be mentioned herewith), which serve as the building blocks of social organization and cohesion. Society plays a crucial role in shaping individual identities, roles, and responsibilities within the broader context of civilization, reflecting the dynamic interplay between individual agency and collective identity.

Thus, a Civilization represents the collective identity and culture of a group of people, encompassing their shared experiences, values, and achievements, while a Society denotes the organized group of individuals within that civilization who

interact and cooperate to fulfill their social, economic, and cultural needs.

Now we have a definitive definition of both the words 'Civilization' and 'Society', we then proceed to the concept of **Microcivilization** and **Macrocivilization**.

Macrocivilization: *The greater whole of Civilization and its contents.* {Civilization}

Microcivilization: *The minuscule, definitive parts of Civilization and its contents.* {Society}

Let us define the two further.

Macrocivilization encompasses the *entirety of a civilization and its components on a large scale; the whole of Civilization itself.* It represents the overarching framework within which Civilizations operate, embodying the collective identity, culture, values, and achievements of a group of people over time. Macrocivilization encompasses the broad spectrum of human

experiences, interactions, and developments within Civilizations a particular geographical, historical, and cultural context. It includes the Six Pillars of Civilization (Religion, Politics and Economics, Language, Culture, Philosophy and History) and the Three Pillars of Existence (Immaterial, Material, and Hypermaterial) which collectively shape the identity and character of the civilization as a whole. Macrocivilization serves as the foundation for societal organization and cohesion within a Civilization, examining its existence and being (Dasein). It reflects the dynamic and evolving nature of human civilization, adapting and transforming in response to internal and external influences, contributing to the progress and development of humanity at large.

On the other hand, Microcivilization represents the individual components or smaller units within a

civilization: in short, the Society. It focuses on the specific groups, communities, or societies that exist within the broader framework of Macrocivilization, which focuses *on the entirety of the Civilization itself*. Microcivilization encompasses expressions of identity within a civilization. It includes various societal structures, institutions, and relationships that govern the behavior and interactions of individuals within these smaller units. It acknowledges the existence of multiple social identities, perspectives, and experiences within a single civilization, reflecting the richness and depth of human cultural expression and interaction – and since Microcivilization represents the Society, it thus emphasizes not only *within the Civilization*, but *the Human side of Civilization itself: the individuals within the Civilization*.

I stated before that “Civilization serves as an eternal framework-embodiment

for understanding and navigating the world (the so-called '*experience in existence*'), providing a sense of belonging and shared purpose to its members".

Why is it so?

It's because all Civilizations have this characteristic: to form identity, one must experience existence; from those experiences form ideations, which will later form identities that will become a part of a Civilization's worldview, a framework of common ideas in Society to view the world and interpret existence in their own eyes. It can be summarized into a single new maxim, which is this: "*Civilizations are manifestations of a people's worldview through experience in existence.*"

We assert that civilizations are tangible expressions of the collective worldview shaped by the experiences of a particular group of people as they navigate their existence – a primal manifestation of

the ‘*experience in existence*’ in action. The way a society develops, organizes itself, and interacts with the world around it reflects its fundamental beliefs, values, and interpretations of reality, thus forming a Worldview (*Weltanschauung* in German) that suits (and will become) the Identity of the Civilization itself. Since a Civilization is based on its worldview and it’s lived experiences, it implies that a Civilization’s understanding of existence, including its perception of reality, purpose, and the nature of the universe, serves as the foundation upon which its Identity is built. Through centuries of trial and error, adaptation, and cultural exchange, civilizations forge their identities, shaping their ways of life according to their understanding of the world. This worldview encompasses various aspects such as religious beliefs, philosophical perspectives, social norms, and attitudes towards nature

and technology. For example, a civilization that views nature as sacred may develop traditions and practices centered around environmental stewardship, while a society that values individual liberty might prioritize political systems that safeguard personal freedoms.

This maxim thus aligns with the belief that civilizations evolve over time as they encounter new challenges, assimilate diverse influences, and reinterpret their experiences. This process of evolution can lead to the rise and fall of empires, the emergence of new cultural movements, and the transformation of societal norms.

Thus, Civilizations are indeed, Organic Entities that can evolve and will themselves into being.

And thus the new maxim, "*Civilizations are manifestations of a people's worldview through experience in existence,*" encapsulates a profound insight into the

nature of civilizations. At its core, it suggests that civilizations are not merely geographical entities or collections of individuals but rather complex expressions of the collective consciousness and experiences of a particular group of people.

When we speak of civilizations, we are referring to more than just the physical infrastructure or the sum of technological achievements. Instead, we are delving into the deeper layers of culture, belief systems, values, and societal structures that define a Civilization by its essence of Being (Dasein). These elements are intricately woven together to form the fabric of a civilization, shaping its identity and trajectory over time. Thus the reason why the concept of worldview—a comprehensive framework through which individuals perceive and interpret the world around them—is so important, especially when viewing another Civilization and examining it from the

greater whole to its minuscule parts. Note that a people's worldview is shaped by various factors including their history, religion, philosophy, traditions, and interactions with the environment; it influences their understanding of reality, their values, priorities, and aspirations.

Thus proving the existence of Society and why a distinction between the concept of Civilization and Society is needed.

The notion of experience in existence emphasizes the dynamic nature of civilizations. Civilizations evolve and adapt in response to changing circumstances, challenges, and opportunities. Each generation builds upon the knowledge and legacy of its predecessors, contributing to the ongoing narrative of the civilization. Thus explains too, the emergence of 'generational conflict': in a Civilization, there is always what we call a Clash of

Generations: the Clash of Generations is a sociological phenomenon in which older generations and younger generations hold differing views, values, and priorities, leading to tensions and conflicts within society. This tension is inherent to the process of civilization, as each generation grapples with the legacy of the past and the challenges of the present, shaping the trajectory of the civilization as a whole. It underscores the dynamic and evolving nature of civilizations, as they navigate the complexities of human existence and strive to reconcile the sides of progress, of evolution, of decisions made by a Civilization to decide its own future.

The presence of a Clash of Generations is the reason why another maxim is born: "*All Change is Revolutionary.*"

The second maxim, "*All Change is Revolutionary,*" we offer a profound

perspective on the nature of transformation within societies. We thus suggest that any significant change, regardless of its scale or nature, has the potential to revolutionize the fabric of a civilization, and may and can be used to make new Civilizations or new Societies within it.

At its essence, this maxim challenges us to reconsider our conventional notions of revolution. While we often associate revolution with dramatic upheavals, such as political revolutions or social movements, this maxim invites us to broaden our understanding. It suggests that even seemingly incremental or gradual changes can have revolutionary implications, reshaping the fundamental dynamics of a civilization. When viewed through the lens of the second maxim (and the first), the concept of revolutionary change takes on new dimensions. Change, in this context, is not merely a surface-level

phenomenon but a reflection of shifting worldviews and experiences within a society. Whether it be advancements in technology, shifts in cultural norms, or transformations in political structures, each change carries the potential to redefine the trajectory of a civilization; hence again, proving the existence of a Clash of Generations too within a Society.

Change (and Counter-Change, meaning changing society to preserve the old society into its new existential experience), whether you like it or not, is inherent to the evolutionary process of civilizations. Just as individuals undergo personal growth and development over time, civilizations too undergo cycles of innovation, adaptation, and renewal. From the agricultural revolution to the industrial revolution and beyond, history is replete with examples of transformative changes

that have reshaped the course of human civilization.

By acknowledging that all change is revolutionary, we are compelled to approach societal transformations with a heightened sense of awareness and introspection. We recognize that even seemingly small actions and decisions can have far-reaching consequences, influencing the trajectory of civilizations for generations to come. It thus serves as a reminder of the dynamic and ever-changing nature of human societies, urging us to navigate change with mindfulness and foresight. It therefore invites us to contemplate the nature of transformation within societies. Because civilizations as manifestations of a people's worldview, change is not merely a superficial alteration but rather a fundamental reordering of societal structures, norms, and beliefs. Every shift, whether gradual or abrupt, has the power to

challenge established paradigms, disrupt existing power dynamics, and reshape the fabric of society. In some cases, what may initially appear as isolated incidents or minor adjustments can, over time, converge to spark profound transformations with far-reaching consequences.

Three Conclusion

And now, a conclusion to the entire discussion.

We have now reached a point where we now define what is the meaning of the words 'Civilization' and 'Society', and with definition comes the spawning and emerging of new tenets that will define both. These ideas and maxims had become the staple of a new emergence in the study of Civilizations and its characteristics. And with it, we prove through these ideas that the Eternal Maxim becomes concrete and definitive – opening up not just new ideas,

new worldviews, new ideologies; but a new framework to view our existence in the world!

I believe that we have now a basic framework for a new study of civilizations, based on a basic framework where we take the concept of a civilization as something not just an aggregate of identity (as commonly believed), but a vehicle, a framework for the experience of existence: the total sum of all identities and ideals born out from a human experience in existence. We take pride in experience as central to the existence of a civilization; experiencing existence is the reason why civilizations are formed. We exist to have not just identity, but to fulfill our purpose: the Purpose of Man is to live a life worthy to experience the world and discover the things around him, to see, manipulate, and bring forward the unseen to us – agents, beings of the world, and in the world, with, or without them.

Hence the necessity of a human polity called a civilization is born.

Without a civilization, we will never have a structured framework to collectively explore and manifest the intricacies of human experience, perpetuating an existence devoid of shared growth, discovery, and purpose. Without a civilization, there will be no existence, thus wherever you go, no matter how different we are, we have our own civilizations to live with, and with it. A person without a Civilization and a Society is a person that does not exist in Totality. All our experiences and ideas are relegated to our civilization, and since it's the aggregate of all human experience, our lived experiences are a part of our civilization.

It is what we are as Humans: social beings, with a society and civilization to live with: a sign of collective sapience.

*What is a Human without a
Civilization?*

It is a human without Being.

Religion and Civilization

“Religion is the greatest force in the world that nobody can deny its power and existence for thousands of years; to deny the unseen is to deny all reality.” – J. Rovero

Religion is the lifeblood of man in which its purpose is to alleviate or ascend Man's awareness of the abstract, the Immaterial, the 'unknown unseen'. Religion has been in every culture, significant; it is the main identifier of individuals' culture or a civilization's culture; it is, in fact, the singlehanded influencer and influenced in the nature of the Individuals' (or Civilization's) Dasein; the definitive definer of a world-identity that serves as a person's

World-Disclosure about the world. Religion, is indeed, an existential blood along with Science [the Material manifest] and Philosophy [the synthesis of both worlds, Material and Immortal, making it Hypermaterial] for the experientiation of the world.

When Mankind emerged from the existence in the world, his first perception is of the temporal world – the tangible, physical world that exists; our reality. It is our reality that became the basis of our experience in the world; we walk, then observe, and know; what to live, what to see, what to believe, all in the real world.

But something pervades him. Abstract concepts form the moment he steps into the world; and at first, he was neutral about the abstract, seeing the abstract only as a guide to the physical world that governs. And the thing is, the more he does things in the world, the abstract grows

more in number! He suddenly realized that the abstract realm is there to guide him all along – and so, without fear and all doubts, or even viewing it as a nuisance, he fully embraces the world of the abstract and integrated it into the experience of the reality around him; thus Man became one with it: and to compensate for the expanding of understanding the abstract realm around him, at this point when Man gained total sapience of reality, both physical and abstract – by way of experience, Man spawned Religion in the world by way of experiential thought!

And thus, Religion is born: thousands of countless civilizations, either living or dead, have different beliefs about the abstract-immortal and how they perceived the "unseen other"; all human life and all human civilizations revolve around the belief in the unseen abstract that became a force of society. And once awareness

about the abstract increases, so does its influence and penetration in society.

Thus in this thesis, let us put forward and remind ourselves that Religion is the force of all mankind on which it bases its experience of the abstract reality imposed on the immaterial; Religion is Immaterial manifest because it is an agent for the experientiation of the world, like Science which is Material manifest and Philosophy, the Hypermateriel manifest⁵.

Religion, from time to time in all history, is a force of identity to be reckoned

⁵ This concept is actually known (in my system of thought) as the Three Pillars of Existence: these are the three blocks that make up our existential Totality (Immaterial [Abstract-Unseen], Material [Physical-Perceived], and Hypermateriel [Synthesis-Manifest]; Hypermateriel is the realm in which the seen and unseen cannot explain or a synthesis of the properties of both]). [Original Footnote; see '*An Assessment of the New Egypt*' in this book for further discussion of the concept.]

with; the moment a religion becomes present in society, it will become its embodiment of the civilization and the circumstances it belongs to because it has identity; therefore it is a part of World-Disclosure which is in turn, becomes a framework for the disclosure of Dasein and Totality. The rise of Atenism ⁶ in Akhenaten's Egypt [Amarna Era Egypt] showed the potential for the creation of a new society, a new civilization, a new identity to work with for a new framework for world-disclosure and experientiation of society, in the Earth; so does the rise of the

⁶ **ATENISM** – A Monotheistic Religion originating from Egypt that worships Aten, a Sun God (that became a state religion for a brief time under Akhenaten's Rule) that is eternal and living [for all existence]; and Akhenaten, the founder of the religion, regards himself as a sole incarnation of Aten in the physical world. (Wade, 2021); (Britannica, 1999.)

Cult of the Supreme Being⁷ in Robespierre's France [Reign of Terror Era France], too, experienced the same thing, the same potential, the same direction and then the same fate – but nevertheless became a part of Mankind's collective consciousness of beliefs.

Religion then, became a part of the world-essence of Mankind and the World around him.

Thus, I reject the notion of Max Weber that there will be a so-called Disenchantment of the World, where rationality dictates the inevitable fall of religion; instead, Religion, as one of the agents of the discovery of the world by

⁷ **CULT OF THE SUPREME BEING** – A Deistic Religion originating in France that believes in a Noninterfering but Existing God that focuses on the cultivation of Virtue as the basis of its Statolatric (that is, worship of the state/deification of the state) beliefs. (Sonnleithner, 2022)

"beings-in-the-world" through World-Disclosure, would instead experience a pattern of conditions of rise and fall, stagnation and change, and dualistic phenomena that will always be in clash with each other; it is ever-present in the revealing of the nature of our world-existence on part of the increase of Humanity's knowledge about the world. Is religion obsolete? No, I don't think so; for the abstract concepts cannot be obsolete – all the things we use to express abstract concepts, like Love, Life, and Happiness, come from the Immortal; and Religion was the first to express the abstract concepts that Man now uses to advance and reveal more of society and our nature as human beings.

Of what good is Religion if it is not for our wholesome existence?

Man may be the Master of the World, but God is the Master of all Reality,

for He is the one who pervades all that there is.

Consider the Igorot's Civilization and his Dayawist worldview of their ethnosect⁸'s (Igorot Dayawism) creation story, as follows:

"Long ago the gods came to the earth, but there were no people. They said, 'It is good if there are people. We will make a man and a woman.' They took some earth and made two people and

⁸ An Ethnosect is a variation of belief specified to an Ethnic Group, under a single similar belief categorized. Dayawism (another term for Indigenous Philippine Religions) is the greater religion (all Indigenous Philippine Religions practiced by different groups can fall here, since they all have a common denominator of belief, which is the Anito tenet and a belief in Soul Dualism); but here, this is the form of Dayawism practiced commonly (and restrictively) within the characteristics of the Igorot Peoples – hence the Ethnosect; specifically Igorot Dayawism.

stood them up. They plucked the feathers from a chicken and made it jump, saying, 'We shall make them laugh so that they will be alive.' Then one of the people laughed. He became a man. The other heard the first and laughed also, and became a woman."⁹

Or this creation story from Hermeticism¹⁰:

"Be open you Heavens, you Winds stand still and let the immortal Circle of God, receive these words. For I will sing, and praise Him that created

⁹ (Moss, 1920)

¹⁰ **HERMETICISM** – A Pantheistic Religion originating in the Late Roman Empire that believes that God is All – God pervades all existence; and because of this, they believe in the principle of a ‘priscia theologia’; the belief that there exists a universal ancient divine theological doctrine, hence proving that God exists anywhere at once. (Bull, 2022)

*all things that fixed the Earth, and hung up the Heavens, and commanded the sweet Waters to come out of the Dream, into all the World inhabited, and not inhabited, to the life, and nourishment of all things, or men. That commanded the fire to shine for every action, both to Gods and Men. Let us altogether give him a blessing, which rides upon all the heavens, the Creator of all Nature."*¹¹

God himself in these stories proves that he is the Lord of all that is created, existing and non-existing, by will of their acts and their deeds that became responsible for the creation of the world, be it simple or complex. He is the one who will create the real, seen or unseen; and he governs and tells humankind the nature of the abstract reality and what should be done with it – thereby creating rules, creating laws. Natural Laws that govern and define the world are

¹¹ (Everard, 1650)

the first to emerge, for without them, nothing will be unstable and the conditions of existence will not even happen. The will of creation is the will to be created; emergence precedes existence – in the process of creation, all that exists becomes the basis of defining properties, which would become laws to exact those functions and properties to nature.

With Laws and Rules, here emerges Order; then emerges Chaos, the ones that defy the nature of Order in the world. They are both at odds with each other, and from there, the spontaneity of two forces will affect everyone else – including Man; Man is never spared with the conflict of Order and Chaos, but this is not a justification for dualism, for this clash of world-natures is no longer inherent in human nature itself – this dialectic have and has become part of the world and will always define the life around

us in which no one could reject this as a fact of life.

Order is a conformist to the existential ordering of the world and makes our lives stable, while Chaos is a disruptor to the existential ordering of the world and makes our lives skittish. Order is Law manifest; Chaos is Disruption manifest – the dialectic of Law and Anti-Law (or Law, Anti-Law) becomes a fact of life and there emerges the law of Morality: the definition of correct actions in existence by Humans who had experienced the world. And obviously morals are not merely influenced by the existential experience in the world, but also bonded by the Reverence of Existence as a part of the world-establishment of Order.

God (and/or the Immortal) cannot be rejected nor expurgated from reality; it is simply inherent in the World and our Existence, whether our beliefs about the

Immaterial and its nature are different. Existence, therefore, does not rely on mere physicality-materiality within the world; the unseen abstraction-immateriality that make up the things in which we live in are also parts of existence.

However, there are some people that accuse Religion is barbaric and primitive; they accuse religion of making no sense in its nature at all. They accuse Religion does not help in the advancement of the experientiation of Mankind in the world.

Thus bodes the question: Is religion useless or does it not make sense at all?

Thus my answer: Religion is not (and cannot be) a form of barbarism; because it's an agent for the experientiation of reality (and a part of it; a building block

for the experience of Totality¹²), it is actually a proof that we Humans grasp reality beyond its simplicity – a sign of our intelligence in the world. Why was it there with us always in the first place; why then, it became an integrated staple of all mankind? Why, instead of the eventual "das Nicht" and the great disappearance as predicted by Max Weber, it was still there and still plays a part in the modern world; in fact, it gets stronger the more Mankind advances in the

¹² What we mean here by the concept of Totality is the concept that encompasses all of reality, including the seen and unseen aspects of existence, forming a greater whole known as Dasein. It comprises the Three Spheres of Existence: the Immortal, the Material, and the Hypermaterial, interconnected as a perfect representation of reality. Totality is absolute and governs all aspects of existence, transcending the limitations of the Artificial and Natural Realms. [See 'The Basic Philosophy of Joshua Rovero' for a discussion of the concept of Totality.]

world? That is because the presence of basic unseen and abstract ideas make for the basis of the construction of the world; the unseen, more than the seen, are integral parts of the world that make up the building blocks of not just life (a Material [Science] affair), but of existence as a whole.

When we perceive the abstract reality of the world, it brings us forward in the creation of ideas about society and reveals more to our characteristics of our world. Once we know them, we use it to build our new societies from the ground; when experientation hits, idealism comes – our vision of an ideal society based on an experienced reality materializes; thus the need for an agent to disclose the Immortal world – that being Religion, the Immortal lifeblood of all civilization.

If the critics of Christianity claim the religion is so barbaric in its nature, then why did it become the principal agent for

the preservation of all known literature during the Dark Ages at a time where classicism was disappearing, even advancing (and surprisingly at it) Western Scientific Thought¹³? If the critics of Islam claim the religion is so barbaric in its nature, then why did it become the center of scientific and philosophical thought during its Golden Age¹⁴ at a time where the Islamic Religion underwent a great renaissance of thought to advance their civilization to the utmost? If the critics of Buddhism claim the religion is so barbaric in its nature, then why does it provide the materials to create different schools of philosophical thought and advance the knowledge of Philosophy to the world (in fact, Buddhism was the first to propel the idea that everyone is equal and must be free from the chains of alienation

¹³ (Falk, 2020)

¹⁴ (Oktar, 2021)

from the world¹⁵, a thousand years before Karl Marx did it, and its idea of Ahimsa is adopted by modern protestors to advance the idea of a peaceful protest and a peaceful change)? If the critics of the Ancient Mayan Religion claim the religion is so barbaric in its nature, then why did it manage to literally advance their knowledge of anatomy and astronomy (to the point the Mayan Calendar is considered the most complex but accurate of all calendrical systems in the world¹⁶)?

Religion is not barbaric in its nature; it is a part of the identity of our respective civilizations, an organic agent for the revealing of the abstract world more than the seen, or physical world. Without Religion, there can be no culture, no society, no civilization, and no humanity. Without religion, there won't be a meaning in the world, there won't be an agent to discover

¹⁵ (Kumar, 2020)

¹⁶ (Mohammed, 2023)

and determine the Immortal realm of existence, the building block of reality. Without Religion and the Immortal, there won't even be life – a life of a reality that comforts and guides our actions and steps in the world, a guide to not just our material reality: but also our Immortal one. It is with Humankind and its different civilizations that bear the mark of purpose; to disclose the nature of the world, live in it, experience it, and make use of it.

The Abstract-Immortal governs us and makes a part of us whole. It is up to Religion to reveal and know it, to use it and to think of it.

And thus, the Reason why Religion is the lifeblood of all Civilizations, of all Mankind.

Sunrise Against Sunset

First, there was sunrise.

A sunrise that sparked the flowering of beliefs about existence that signaled the dawn of the creation of an integral part of humankind: I am, indeed, talking about religion. From the beginning of Mankind, it has always for most of his existence, that mankind unsurprisingly for most of time wishes to know more about its existence. It was a sunrise that triggered the development of civilization: from religion, to science, and its last synthesis – philosophy.

The Three Golden Heralds of Civilization, I shall call it.

This three had sustained Mankind for thousands of years of its existence. These three, of every civilization may owe its blessings to it, is what makes our experience as humans so unique to our nature, and special is our role to the greater life that we became a part of it. We seek to know more about our existence: curiosity, for better or for worse, did not reject itself or the thesis that mankind was diminishing in its knowledge about the world around itself. In fact, curiosity had expanded so much that there will never be an end of knowledge; knowledge becomes infinite so long as our awareness of existence is still there, the functions of the mind and body are in harmony with the world.

The wonders of existence cannot be rejected nor denied, for its existence is removed from Mankind, reality dies, along with ourselves and everything with us in between.

However, by the time we reached at the beginning of the 21st Century, while mankind was accelerating itself at a faster technological pace, and with social change rocked the world to its core, Mankind is left with a feeling of the void – *the void of existential fulfilment* – that consumes mankind and all around that exists within ourselves, and to everything around us. We are plagued and consumed by this void not because of the paranoia, but because our existence begins to consume us. We are plagued by this void of existential loneliness, because the advancements we made are just simply repetitions and reevaluation of our ideas in the repository of knowledge; while there are ideas that are truly few and new in its being. The history of today in this century had little fulfillment amongst the masses of people, yet that in each of these masses there's potential for something that will be new; new social patterns, and entities, while new,

are slowing them because they were mere repetitions of what the history of mankind has to offer, whichever the result, it became our expanded awareness of our own very existence with so little change in reality.

Our situation in existence today is like the history of the universe, especially after the Big Bang: it starts with the creation of civilization, a big explosion that started everything; the ingredients for life, the Three Golden Heralds, are in its infancy. Soon, it expands faster and faster, signifying the great acceleration of many ideologies, of many ideas, of many things that humans created that became the things of our own ideas which will be put to human use, allowing for mankind to develop its ideas more and more within the benefits of civilization. There is so much room for human development: while it was slow, hundreds and thousands of unique ideas

pop up in a single eye, yet some of these were lost to history.

Guess there were missing pages of human history that went unrecorded, every previous achievement lost but then resurfaced but in a new form: what is there left for the sense of the exploration of reality itself? Given that some sources claim that 98% of our human history and human records are lost, in the face of such profound historical gaps and uncertainties, reality itself becomes repetitively constrained within itself while splitting off its branches to make new ones, where each person must confront the void of meaning... what do we have something is that essentially new in its being and essence, or the essence that is new but still based on the past experiences and knowledge in creating that 'thing', or just simply a rehashed version of that thing to our current *Zeitgeist*?

Honestly, what is left of ourselves that is truly unique in our nature?

Continuing on, and suddenly when we reach the modern universe as in this allegory (and this is what I mean), it became apparently just a repetition of what the old things did and then sometimes rebounding the new ones, but the new ones – the truly new ones – are very few.

This is the problem of the *void of existential fulfillment*: the Sorites paradox, but existentially extreme, and with a solution.

The solution being *nothing is ever same except for a few that managed to branch off that expanded our awareness of our existence*.

Our existence, therefore, became an island. And in this island in the void that had consumed man's loneliness within itself and to the world around us. *Innovative yet lonely*; this is how I will describe the feeling. The self struggles with existence, and existence

once beneficial, now left us in the void of limitations.

Horrifying to think yet wonderful at the same time.

Once, there was a sunrise, of everything that we have accomplished. Human Beings accelerated their existence through ideas and nurturing it – as well as examining it – until we gather ideas, and put those ideas, in our collective unconscious. That results in the expansion of the collective unconscious of humankind that resulted in the identification of things in reality, as well as its subsequent creation of the ‘thing’. Now, there was a sunset. A sunset of existence in which we go back to the same ideas that existence offers to us, and we reach a reality in which the new things that we can discover became fewer and fewer to change becoming even fewer. And history becomes more of a repeater of

events rather than creating new ones that will shake the foundation of humankind.

Unless civilization by the century has got to get its existential act together, and kickstarts the process of human renewal, of seeking to explore our metaphysical existence again, we may lift ourselves from this depressing postmodern world into a new age of humankind: a new era of many new beginnings, and the elimination of loneliness will begin, and Mankind will settle itself down; our existential Renaissance should men comes into act together with begin a new sunrise for mankind.

I demand nothing more *but a Second Renaissance of all Humankind and all reality, surpassing even the Enlightenment and the Renaissance of our old history.*

The world today is just too soulless for mankind.

The thought of losing existence is horrifying. It kills the self, kills the

experience of reality, and kills the humanness of being human. But if only mankind lifts itself up from the void, we can truly bring our golden awareness of existence and ourselves back, and not just bring it in back, but also elevate our civilization to a new age of consciousness of our reality and existence.

Therefore all existence all reality along with mankind is engaged in a struggle between sunrise and sunset.

Let me comfort you at the end of this epiphany of an aspiring Philosopher, and to ponder upon something about this discussion, I shall verily insert a Manichaean Psalm, once lost to time, now translated and revived by scholars of religion. The Manichaean¹⁷ Psalm, entitled *Light your*

¹⁷ **MANICHAEANS** – “Followers of Mani (around CE 216-276), a Persian teacher whose strict ascetic system was designed to release the divine spark trapped in every person by the wiles

Lamps', a fragmentary text now preserved and translated by scholars studying the ancient religion of Manichaeism¹⁸. And the verses that suits upon the discussion and with it, my feelings as I finally write my last words:

*Many are the ships that have gone down after they
were near to
Mooring to the bank; a number of houses have
fallen after the
Parapet had been reached. So it is also, my
brethren, that there
Is a soul that shall fight at first and the storm
arises upon it and
The waves seize it.*

of Satan. Their teaching influenced St. Augustine.”
(Lion Books, 1994.)

¹⁸ (Gnostic Society Library, 2023)

A Treatise on the Nature
of the Woman in its
Civilization

For thousands of years, the ties and bonds of humanity, as kin and being, had been at the circle of society, for social bonds had strengthened the common world-experience of Mankind and his nature, of Mankind and his being, of Mankind and the world around him.

At the center of the bond is the giver of mankind, whom it nurtured us so deeply, of the union-maker that brought forth countless souls into the world; the one, like all others, who give birth, life, and death, the one who suffered at the whims of life and reality that held its chains together and forever – the carrier of Being.

That center at Mankind's identity, is our fellow Woman; the opposite gender connecting the living and the dead.

Our Modern Society rages and games forward the world into the debate and role of the woman in our modern world today, and of the ages that had gone by and past their lives. But what is to say that of the controversial opinion that like Man, the Woman is a part of the world-circumstance of the experience of humanity? It suffers, but it also can exult life; experience in the world depends on the view of the Woman in the world. The Woman experiences the society differently in many civilizations and human eras of existence.

The Woman of the Catalhoyuk Civilization differs from the Woman of the Modern Singaporean Civilization; Their lived experiences in existence – be it good or bad through their lifetime in experiencing the world – is at the center of identity and

life in the world. Take the identities of both their civilizations and look at them. Do you think their existential lives will be similar? Of course not! Both are “free” in the standards of Western Feminism, yes, but do you think their freedom, their society is ever the same in existence even though they are both women? No, obviously! Why? They are bounded by their identity-limitations of the culture that exist in the civilization, and therefore have different lives in existence; and they cannot be comparable, for their idea of freedom, of the woman, based on their own lived experiences and Dasein, is way too radically different from each other. Nothing is similar in their lives, but they are both women – and their world-experience varies. Thus the purpose of the Woman: to disclose the nature of human society in the world and her existence.

They reveal much of our humanity and our human society in the existence of

Mankind in the world. Conservative Feminism insists on the Conservativity of the Woman; Liberal Feminism insists on the Liberality of the Woman. But these beliefs, they gate the woman in one-sided concepts of tradition and modernity, owing to our tribal primitivity of siding with an idea limited to his own existence. But is it always the eternal case in the existence of the Woman in the world?

The Woman is mere not a one-sided identity; it is a Being manifest as a Being-in-the-world, an experiential agent of Dasein¹⁹,

¹⁹ **DASEIN** – “Dasein always understands itself in terms of its existence, in terms of its possibility to be itself or not to be itself. Dasein has either chosen these possibilities itself, stumbled upon them, or in each instance already grown up in them. Existence is decided only by each Dasein itself in the manner of seizing upon or neglecting such possibilities.” (Heidegger, *Being and Time*, 1927 [1996 English Translation])

meant to commit World-Disclosure. The Woman can judge her own existence in the world, where she can confirm or rebel against the imposition of existence in her world.

All existence is a gray area of human activity, where there is no pure existential bad and good in society – only our lived experiences and our dictates of what we can infer from natural reality can dictate the ethical idea of Mankind in society. In conservative civilizations, there are women who excel more in life; in liberal civilizations, too, women who are traditionalist in nature will also too, excel more in life.

The life of a Woman is like a life of existence: it lives, it dies, like so many others. But they also have a special attribute that existence gives them – the ability to create new life, specifically the act of giving birth. It is inherent in all living beings and those

with the essence of life enclosed in them; but Human Women are special in which they give birth to beings of pure rationality; sapience and not sentience is the organism they give birth to. They are superior to other species for this attribute: Human Beings may be physically weak and frail in nature, but we are gifted by the power of mind by existence, aided by materiality and immateriality.

The Woman, indeed, a marvelous being – not just a mere master of herself and a master of life; and also another thing – under the arching principle of Love as Experience of Existence, she, like so many others does not Love in terms of human existence – she Loves her Existence in the world, loves herself as an authentic human being living in a world full of uncertainty.

Why do you think the Minoan religion and its theology put the Mother Goddess at the center of their beliefs? For

me, this is the answer: it's because the Minoans do not simply see her as the Life-Giver²⁰; in my view, the Minoans view that the nature of the Woman as the master of existence and life – as well as believing that to exist, one shall experience the love of existence as experience is central to their belief, thus the only culture that perceives the Mother Goddess as central to their religious theology of their own civilization, thus – to contribute to the polytheistic/monotheistic debate, this nature, I believe, will lead to Monotheism since the notion of the role of the Mother Goddess in Minoan society will be of this nature, therefore, the Woman is exalted as the supreme ruler of reality in this case – thus the presence of more Minoan snake figurines²¹.

²⁰ (Cichon, 2022)

²¹ (Florence Gaignerot-Driessen, 2014)

Now, ask any Woman in existence that; an example would be Marie Curie, a scientist known for his World-Disclosure on the nature of radioactivity, despite her life a mixture of dualities (good and bad), she loves her purpose as a Woman: since the Woman manifests as Love as Experience of Existence, she is basically that – she loves her existence as a scientist, discovering (further) the nature of the world, but also loves herself as a Woman: by her discovery of radioactivity, she experiences the appreciation of her existence as a woman discovering what human purpose is supposed to be: the love of existence and joy in discovering more to the world unseen! This makes her appreciate herself more and to all the women around the world to pursue the Love of Experience in existing in and by the world, whatever life may bring.

We thank all the Women in the world not just because they exist, but to

thank them for moving the world forward for Humanity; past, present, and future – all of them – as agents for the continued existence of humankind as a species. It is people who make and discover the world, yes, but it is the Woman who gave the gavel of life who moves Humanity forward in times of duality.

Beyond the End of History: Towards a New One

One

Dawning of a New Age, Reinterpretation of a New Time

Can there be a momentous end of time for an end to the motion of History as a means to and from itself?

In 1991, History and Modernity sends the world an echo of its eternal end: the Collapse of the Soviet Union was a triggering point for all the momentous, perceived end of History and all meaning; the days where Man was watching and fearing the end of the world... has ended.

The end of all political overtures had come to its greatest stop. Politics hit its absolute halt when Communism fell and Liberalism triumphed; a new world order under Liberalism stung the world into the Postmodern era towards the real 'modernity', one in which the glow of the US-led World Order will also see its inevitable end sooner or later in the New Century, the New Millennium. The rung and echo of an end in history sends shockwaves and fractures all across the eternal Earth to cave in into the new American ideal.

All ended when the American Civilization won the world after the Cold War.

But when it ended, it immediately began a new one.

In 2001, planes hit two towers over the New York skyline and collapse; the

ideological worrying had reinvigorated itself again, a feeling felt once more since the start of the Cold War in 1946. Trouble is, this new reaction is not based on an ideal, of an ideology; it is based on cultural idealism and the civilization itself - the people felt during the Cold War that "Communism/Liberalism will end the entire world": but here, alas, in the Postmodern Era, it will be "Westernism or Americanism/Eurasianism or Sinicism-Russianism will end the entire world" - a relapse into a new Cold War, not between ideologies, but between Civilizations; one can say it is no longer a battle between nation-states with ideologies, but it is now a battle between civilization-states with identities - and the world roared slowly into life again, springing the new confetti to replace the old; and a new era of human history appeared once again... once again.

And today, in 2024, we are living in a new era of world activity unforeseen in the world before; the reinition of ideas and the seisimicism of time had reinvigorated us forward into a new world. The End of History ended when 9/11 happened; and a new one began after the Invasion of Afghanistan the same year.

We are relapsing again, all back to where people once felt at the beginning:

Wonder and Fear come forward to us again in this new era, in this new world, in this new life.

So, shall we answer: "Can there be a momentous end of time for an end to the motion of History as a means to and from itself?"

Indeed - and this may be controversial to some of you - I believe there is a yes to this statement. All history has its defining moments; it has defining

eras, epochs, periods that mark the beginning and the end of a moment in our human history. Time seems to go natural this way; it comes and it goes, begins and ends another - and we ourselves are the 'victim players' to Time and our actions, instantly grabbing us to wonder and fear when a new era passes in our timeline.

When the End of History comes after a long time of experience in the world and feeling its every course in every part of life, we feel it, and the world becomes uneasily normal; but when a new one happens to come in our framework of life, the End of History of that era felt like its very distant to us, a remnants of the old age, of the old world, of the old life - and we are instantly thrown into it, chained by it, and forced us to live through it.

Is this the grand scheme of Time in the nature of our existence? I believe so:

they force us to live with it, and be with it. That is the Horror people have regarding Time and History [of the world] itself, the moment we live through it, we are thrown into an era when Time gives us an unwilling purpose: to be an observer in the world and live and experience through it, the will to see it begin and end. That is the horrifying force in Time and in History.

But going back, the motion marches on; nobody can reverse or undo time, that's impossible! No, it wasn't possible. We only have one choice: live through it. Experience the era, until we see its end; so indeed, through this statement, by means of experience we can see and even bring an end to an era, to a moment, towards the End of History. The Cold War was a struggle by the governments and the people to see who survive the longest to see its triumph and end History; and both sides of the Cold War saw its end, one winning, one losing yes; but

most importantly, they ended an era, they ended History, and so began the motion to begin a new one - under the winning side's ideals.

That is the power of Time and History, and so we can't do anything about it.

All we can do is to witness the emergence of a new moment in our times, and watch the afterglow of the End of History, as charged by our experience in the new world and the people that came after.

Two

Characteristics of the State of Civilization and the Age of Civilization

When we talk about the State of Civilization, these are the existential and societal (or socio-existential) conditions of a Civilization that is given through its experience in existence over time. The State of Civilization is, by essence, the changing conditions, changing forces, changing phenomena in the Civilization that may or may not influence the direction of a Civilization as it moves across time.

Why socio-existential?

The State of Civilization is the sum of all aggregate existential phenomena that happened within a Civilization or Society; therefore, it is necessary to consider both the individual experiences of existence and the collective societal structures that shape and define them, given its existential will.

When something exists, time then exists – since we bow to the law of Entropy, then time moves forward and cannot be reversed; history marches in a forward motion with fluctuating variables thrown at a civilization. The conditions of history will emit different variables with different results depending on the characteristics of a Civilization.

And in Society, there are different groups of people, each with their own worldview. It can be said that Man has two souls: one, the soul of the embodied Civilization; and two, the soul of one's own

existence. The soul of the Civilization is greater than the soul of the Individual-Observer, for since we are social-cohesive beings, the existential will of the Civilization permeates above all.

The State of Civilization may or may not vary according to the factors of time; different people in different civilizations, or different people in the same civilizations, can be varied, too. In the case of multicultural/multisocietal Civilizations like the Singaporean Civilization, the experience in existence over time may differ greatly among different ethnic groups, each contributing to the overall State of Civilization in unique ways.

Thus, the State of Civilization is not a static entity; it evolves dynamically in response to internal stimuli. As civilizations progress through time, they encounter periods of stability and upheaval, growth and decline, innovation and stagnation.

These fluctuations contribute to the ebb and flow of the State of Civilization, marking distinct epochs and transitions in a Civilization's response to experience in existence.

In short, to summarize, the state of civilization is the internal experience in time by humans in all the human experiences within a Civilization. One can say that the State of Civilization is inherently interconnected with the individual's experience of existence within that civilization.

But what of its external experience? What of the dynamics between intercivilizational relations between each other, or the many? This is where we enter the concept of the so-called "Age of Civilizations". The Age of Civilizations is the external experience in time by humans in all the human experiences towards other Civilizations. Historical events that affect

humanity (or all of humanity) on the larger scale are in fact, different Ages of Civilizations, since the civilizations of those times were external experiences between and other civilizations.

For example, the Second World War. It is the collective experience of two or more civilizations with each other, and is defined by the unique phenomena that dictates its intercivilizational and civilizational essences of the time. How? When we examine the Second World War through the lens of the Age of Civilizations, we see a complex interplay of geopolitical interests, ideological clashes, and technological advancements that reverberated across multiple civilizations.

It thus became a collective phenomenon amongst the Civilizations involved in that Age; collective dynamism becomes the indicator instead of the societal

indicator as noted by the State of Civilization.

All Societies and Civilizations will always have a State of Civilization and an Age of Civilization at a given time; and when the State of Civilization and/or an Age of Civilizations ends, two things will happen:

Result of the Succeeding: the long-scale End of History, usually resulting in a period of hegemonic inactivity, usually marked by eras of peace (i.e. the Pax Romana). This result allows for cultural, economic, and social development within the dominant civilization, fostering a sense of stability and continuity.

Result of the Temporalities: the short-scale End of History, when one thing ends, another begins, either immediately or not (i.e. the Interwar Period). Thus, the Result of the Temporalities reflects the dynamic nature of historical progression, where the end of one era initiates a process

of transition and transformation, shaping the trajectory of future civilizations.

Thus, all time and history can function in these two things: the State of Civilization and the Age of Civilization; and then, the Result of the Succeeding and the Result of the Temporalities.

Now, a short conclusion.

Does the world of today warrant the rise of a new Age of Civilizations, as originally stated?

Now, the post-Cold War world is experiencing a period of rapid change and uncertainty, reminiscent of earlier historical epochs marked by significant transitions. The invasion of Afghanistan in the aftermath of 9/11 is portrayed as a catalyst for further geopolitical upheaval, signaling the beginning of a new era characterized by heightened tensions and uncertainties. I contend that these developments herald the

emergence of a new Age of Civilizations, defined by the clash of cultural identities and the reconfiguration of global power dynamics.

Thus, as with the original assumption, under this new theoretical framework at looking the phenomenon of events during the early post-Cold War era, we thus argue that the post-Cold War world is indeed transitioning into a new Age of Civilizations. The shift from ideological rivalries to cultural conflicts, coupled with the rapid pace of global change and uncertainty, signifies the dawn of a new historical epoch characterized by the assertion of civilization-states and the redefinition of global order.

We are living in the times of change after decades of Pax Americana at the end of the Cold War; now, with the Age of Civilizations reigniting once again in a new modern form, there will be a reevaluation of

new historical conditions of civilizations, as well as a reassessment of traditional geopolitical norms. This new Age of Civilizations, born from the ashes of the Cold War era, demands a careful imperative and objective of social dynamics and civilizational politics on the global stage. As we navigate through this period of uncertainty and transition, it becomes increasingly evident that the challenges and opportunities presented by this new age will shape the course of a new humanity for years to come.

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ABOUT THE AUTHOR

“Never measure the idealism of a man based on his face, but his ideals and virtues instead.”

- Joshua Kyle T. Rovero

I am the author of this book – which is my first one – is a living human person who wishes to contribute to the fields of the Humanities by expounding my own new Philosophy *as a new way of looking into the world*, from the perspective of my own new ideas. Building upon Heidegger’s framework and using his to create new interpretations of the world (for which I am indebted to his philosophy and metaphysics; and theology as well), my ideas will be a staple for the re-enchantment of Philosophy across the world.

This, I am indeed a Philosopher; one that thinks in a new light.

